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## THE MINISTRY OF THE NATIONS TO ONE ANOTHER.

BY REV. B. FAY MILLS.

Address at the Mohonk Arbitration Conference, June 6, 1895.

The only way to reach the practical is through realization of the ideal; it is the only way in which any great reform will ever be accomplished. I am aware that we may educate people by practical propositions, and with all my heart I have held up my hand to vote for the resolutions that have been presented here. I believe in all that they have proposed, and more. I am hopeful that the suggestions that have been made by Dr. Hale will be carried out in the lifetime of men whose hair is already touched with gray. The young men may see visions; and I believe that we may see a vision even of more than this great accomplishment, in the light of the gospel of Christ. I may say parenthetically that I do not think we need have any fear that a permanent judicial tribunal, representing all the nations, would have the slightest difficulty in enforcing its judgments. I am one of those who believe in humanity. There are some things which men cannot do, and I believe it would be a moral impossibility for any nation to act contrary to the judgment of all the nations which represent the civilization of the world. I believe in asking for the greatest things from our governments, and continuing to ask for them, in the largest confidence that the very request, made in the name of God and humanity, will be an education to the government itself.

There are three classes of people, when considered in relation to their views on the subject of war. First, those who oppose war. Second, those who favor it, from mercenary or otherwise selfish motives. Third, those who are indifferent, and who may be led into fellowship with either the first or the second class. This third division comprises the vast mass of the people in this country and the solution of the peace problem is the education or the conversion of this great body of indifferent people.

What we need for the education of the people of this and other lands is just two things. First of all we need to get God's conception concerning the world, and then His thought of man's place in it. The truest word and the most significant that has been spoken in this Conference was spoken by Dr. Boardman, when he said that the whole question was one that concerned man's view of society, whether he regarded it as something that man was patching up in a mechanical fashion, or an outworking of the mind of God. When we understand God's thought concerning the world; when we look forward to that day when there shall be a conception of Christianity even higher than that of to-day; when we shall gain the thought that a Christian is not merely one who will "resist not evil," but who will give his life as a sacrifice for the general good; when we feel that organized bodies of men, in the home, in business, in government, shall be

subject to the laws of Christ that should govern the individual; then I believe we will have gained a conception that will never die until the whole earth shall be filled with the peace of God that is guaranteed to us by the sacrifice of Christ, representing that divine idea of service that is in the midst of all thrones and all true governments.

I have faith to believe that the day will come when we shall gather here to consider, not simply what the nations should be willing to do in the non-resistance of evil, but what the nations should be eager and glad to do in ministering unto the other nations of the world. That, and that only, is a Christian conception; and the state department of a nation should no more exist for the sake of considering what might be done for the welfare of its own people in relationship to others, than you and I have a right to exist to consider what shall be done for ministering to our selfish interests. The world will never be a Christian world until every nation shall be the servant of every other nation, and shall be endeavoring to lay down its life for others. I believe that this time will come; and I expect that we will look back upon ourselves as if we had been residents of some far-off uncivilized age, and see that what we call civilization is simply the kind concession of a gracious God to our barbarism, as the sacrifices, under the ancient dispensation, were given to the people until they had discerned the heart of God and the real meaning of sacrifice. There will come the time when there will not only be no temple in the New Jerusalem, because every man's work shall be his worship; but when there shall be no prisons and no courts and no governments, because every man shall be the lover of his fellow-men.

This is the thing that we need to teach to our children, that God's thought for this world is that no man shall have any concern for himself, and no nation shall be concerned about anything except the welfare of the fellow nations of the globe. That day is coming; the day of the Lord is coming even now like a thief in the night. We are living in tremendous days. God is going to be able to do more in one minute in the coming century than He has done in hundreds of years in the days that are gone. I expect that God Almighty is to move the hearts of men with a mighty impulse of love. What a significant utterance was the last word written by that lover of his fellow-men, Professor Swing, "We have much to hope from the development of the spirit of the brotherhood of man." God pity the man who does not know that the great *Zeitgeist* moving the world to-day is a mighty impulse that shall never grow old, but shall accomplish all that has been in the heart of God concerning men! What we have to do as individuals and as nations is to find out the place where God would have us march in the great procession.

I do not believe that the wisest of us have begun to imagine the things that are to come in the decades before us.

We hear people say that the days of miracles are past. The age of miracles has not commenced. If by miracle we mean some overturning by God of laws that God has made, then I do not believe that there ever was or ever will be a miracle; but if we mean the restoring of the divine order in place of the present confusion and chaos, then has the day of miracles not commenced. The Christian is one who knows in his own soul that the time shall come when the glorious life of the Eternal God shall reign upon an earth to which heaven has come down, when heaven and earth have been brought together in one. I believe that when those who bear the name of Jesus are willing to do as Jesus did; when there shall be men banded together for the purpose of fellowship in righteousness; when all lawyers and courts shall be redeemers of men as God intended them to be; when all governments shall be simply the fellowship of men in the endeavor to complete the work of Jesus Christ; then I believe that we will find that the savages of earth are only savage because their fellows have shown so much barbarism towards them; I believe we will find the wild beasts are wild because man is fierce; I believe that we will find that the venom will be drawn from the serpent's fang and all malice drawn from the lion's tooth. And the lion shall lie down with the lamb, and a little child shall lead them. All the vegetable creation shall be touched by the touch of love, which is the touch of life. And the trees of the field shall clap their hands and sing for joy; and the wilderness shall rejoice and blossom as the rose, and all the barren rocks shall become fertile at the touch of God. For "the whole creation was made subject to vanity, not willingly but by reason of Him who hath subjected the same, in hope that even the creation itself should be delivered from the bondage of corruption into the glory of the liberty of the children of God. And the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God." And I want to be one of them.

#### PUBLIC OPINION AND WAR.

BY JUDGE ROBERT EARL.

Address at the Mohonk Arbitration Conference, June 5.

*Mr. Chairman, Ladies and Gentlemen,*—Public opinion rules the world, and until we have cultivated a public opinion which demands imperiously the settlement of international disputes by arbitration, it will not come. Our aim therefore should be, in our own country and in all lands, to cultivate a public sentiment that demands the cessation of war, the disarmament of nations, and the settlement of international disputes by some international tribunal. I have observed that the spirit of militarism and "jingoism" is more rampant, notwithstanding all efforts in the direction of peace, in our own country than it has been in my day before, except during the

war. We see its manifestations on all hands. Recently statesmen and newspapers gave utterances favorable to the taking of the Hawaiian Islands, even if we came into conflict with other nations. More recently, when a Spanish war vessel fired into one of our merchant vessels, statesmen, newspapers and politicians were ready at once to wage war with Spain, and if necessary to seize the island of Cuba and annex it to this country. Still later when Great Britain sent her vessels to Central America and landed her troops upon the soil of Nicaragua, statesmen and newspapers urged our government to send on vessels to prevent the proceeding by force.

Again, there is the demand which has been made for several years that our navy be largely increased. Every time a great war vessel is launched there is glorification all over the country. We have no use for a great navy, except to send our officers around the world with chips on their shoulders, provoking quarrels instead of settling them. We need a navy for the purpose of protecting us, not against the strong nations of the earth, but against the weak republics of the South, who are sometimes unable to preserve order themselves, and to protect our property in their waters or the lives of our citizens there. We also hear now and then that our army ought to be largely increased, to make it worthy of a great republic like ours. What do we want with an army? No nation, I am very confident, will ever attack this country. We should not be called upon to bear the expense and the demoralization of sustaining a large army in anticipation of any conflict in the remote future. We do want an army for police purposes, to protect us against anarchists and other disorderly elements at home, and to keep the Indians in order; but beyond that we have no need of an army. I think the friends of peace should set their faces against an increase in the navy and in the army, or the building up in this country of a great naval and military power.

Thousands of years ago, warlike people worshipped warlike gods, and deified their military heroes. We are doing very much the same thing. North and South, in all large cities, in public squares, monuments are erected to military men, and very few to the men who have achieved great success in civil life—very few to philanthropists, to benefactors. We have been engaged for many years in making pets of all the men, good and bad, who were engaged on the side of the North in the war of the Rebellion. We have given them pensions unparalleled in the history of the world; they are entitled to the best places in public life; they get most votes when they run for office. We have days set apart for the purpose of cultivating this spirit. We have a law in the State of New York requiring that flags shall be raised over the schoolhouses, so that children may imbibe the military spirit by looking at this emblem. And a movement has recently been set on foot to have mili-